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# Catholic Social Thought in Catholic Business Schools in the U.S. Today: A Survey and Conclusions

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Even in religiously based universities, one is often hard-pressed to find anything in the curriculum of the business school that could connect the practice of management to the religious tradition of the university.

–Helen Alford and Michael Naughton<sup>1</sup>

Almost no published empirical studies exist that attempt to discover how Catholic social thought (CST) is affecting Catholic business schools culture or ethics curriculum.<sup>2</sup> Porth *et al's* 2009 study was based on mission statements of the schools while Eisenhauer's 2014 study was based on deans' responses from a narrow range of Catholic schools. Building on that work, this paper is primarily a presentation of the findings of our research survey on Catholic social thought in Catholic business schools completed in the fall of 2014. We proposed to collect data from fifty Catholic colleges and universities using a series of around thirty questions to try to determine:

1. If and how Catholic business schools incorporate faith values and concerns or Catholic social thought into the curriculum. *This was the central concern motivating the survey in the first place.*
2. If and how Catholic business schools are addressing questions of how business affects prosperity and poverty in business. *Given the centrality in Catholic social teachings of both concern for the poor and concern for the common good, these seemed like important foci of the questions.*
3. What methods are being used (service learning, etc.) to try to affect students' social affections, sentiments, and habits rather than simply providing them with information regarding codes of ethics, etc. *Given the importance of habitus in the thought of Aquinas and Catholic thought, as well as contemplation and reflection in the Jesuit and other Catholic traditions, this seemed like an important concern to pursue.*
4. Which values motivate the curriculum and play a central role in the pedagogy and practices of the business schools? *Our aim was to see if the key values at Catholic business schools were distinctively oriented toward CST, or if they were, instead, similar to non-faith-oriented schools.*

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<sup>1</sup> Hellen Alford and Michael Naughton, *Managing As If Faith Mattered* (Notre Dame, IN: University of Notre Dame Press, 2001), 1.

<sup>2</sup> Three of which I am aware are: Stephen Porth, John McCall, and Joseph DiAngelo, "Business Education at Catholic Universities: Current Status and Future Directions," *Journal of Catholic Higher Education*, 28, no.1 (2009), 3-22; Joan Van Hise and Barbara Porco, "Are We Different: A Comparative Analysis of Jesuit Business Education," *Jesuit Business Education*, 1, no.1 (2010), 17-36; and Joseph Eisenhauer "Charism and Commerce: Business Education in the Mercy Context," *Journal of Catholic Higher Education*, 33, no.1 (2014), 93-117.

During August and September of 2014, we sent an online survey to ninety-five Catholic universities and colleges in the U.S.<sup>3</sup> (see appendix A). The survey was sent to one faculty member in each school, identified either as teaching Business Ethics or Catholic Social Thought, and if no such person could be identified, then the survey was sent to the dean, who in some cases sent it to a chosen faculty member. Forty-three surveys were completed and returned, giving us a 45 percent response rate, which is remarkable given that the typical online survey response rate is typically around 10 percent.<sup>4</sup> This survey provides data from nearly 20 percent of degree-granting Catholic universities and colleges with business education degrees. Thirty questions were asked (appendix B). The schools represented a wide swath of sizes—of those surveyed, roughly a third had less than 250 undergraduates, a third had 250-600 students, and another third had more than 600, while most of the schools had under 400 graduate students enrolled (graph 28).

The following is a presentation of four key themes gleaned from the data collected. We are confident that this survey data is useful for Catholic business schools, giving a reading on the current use and impact of CST in Catholic business schools in the U.S, and its relationship to the Business Ethics curriculum. After giving a brief explanation of CST and business, the “Survey Results” section will highlight four key themes:

1. Importance of CST for faculty and research,
2. Importance of CST for values and priorities,
3. Importance of CST for pedagogical methods, and
4. Self-perception about how the schools are doing with regard to CST compared to history and peer institutions.

Then we will draw some conclusions from the data, provide concrete suggestions, and finally highlight the weaknesses, strengths, and future possibilities for research.

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<sup>3</sup> This research was not funded in any way by any grant, and the author has no conflicts of interest. This research was approved by Creighton University’s IRB. This article does not contain any studies with human participants or animals performed by any of the authors, apart from the survey questions sent out via e-mail, of humans working at various Catholic business schools.

<sup>4</sup> Duncan D Nulty, “The Adequacy of Response Rates to Online and Paper Surveys: What Can Be Done?” *Assessment & Evaluation in Higher Education*, 33, no. 3 (2008), 301–14.

## CURRENT STATE OF CATHOLIC BUSINESS SCHOOLS AND HIGHER EDUCATION

In the contemporary competitive environment, colleges and universities are seeking to maintain or increase student enrollment in an era when the target student population is in decline. Catholic business schools likewise are pursuing students<sup>5</sup>. Some Catholic business schools downplay their religious identity, either because their priority is to compete with larger non-religious tier one business schools, or—in the case of smaller struggling schools—because they want to spread as broad a net as possible in recruiting students and they see the religious identity as a potential turnoff or roadblock.<sup>6</sup> On the other hand, some schools see their Catholic identity as their brand strength that provides value-added over non-religious schools.<sup>7</sup> It is especially interesting to examine what role CST plays in the identity of these Catholic business schools.

It is commonly thought that education given at Catholic educational institutions will be somehow more values-based and ethics-oriented. The data seems to bear out this assumption. In terms of requiring Business Ethics in their curricula, Catholic schools are far ahead of their non-Catholic peers. Having a required undergraduate and graduate Business Ethics course is not the norm nationwide. Evans and Weiss provide data that 22 percent of public (secular) business schools require a Business Ethics class for undergraduates, and that 67 percent of religious business schools require Business Ethics for undergrads, while 12 percent of public (secular) MBAs and 66 percent of religious MBAs require an Ethics class.<sup>8</sup> Our survey showed that 70 percent of the responding Catholic schools require Business Ethics at the undergraduate level, and 53 percent require it for MBA students.<sup>9</sup>

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<sup>5</sup> “Struggling Catholic Schools Strategize to Draw More Students.” *Reuters*. Published May 2, 2013. Accessed March 26, 2017. <http://www.reuters.com/article/us-usa-education-catholic-idUSBRE9410PN20130502>.

<sup>6</sup> “More Allegations Emerge As St. Mary’s Controversy Boils.” *Catholic News Agency*. Published February 11, 2016. <http://www.catholicnewsagency.com/news/more-allegations-emerge-as-mount-st-marys-controversy-boils-48348/>.

<sup>7</sup> “The Catholic University of America’s Business School Integrates Virtue, Vocation and Work.” *The Catholic Register*. May 11, 2016. Accessed March 26, 2017. <http://www.ncregister.com/daily-news/the-catholic-university-of-americas-business-school-integrates-virtue-vocat>.

<sup>8</sup> F.J. Evans, and E.J. Weiss, “Views on the Importance of Business Ethics Education,” *Advancing Business Ethics Education*, ed. Diane L. Swanson and Dann G. Fisher (Charlotte, NC: Information Age Publishing, 2008), 43-66.

<sup>9</sup> Interestingly, business schools with female business deans are more likely to require an ethics class—35 percent according to Matthew Rutherford, Laura Parks-Leduc, David Cavazos, and Charles White in “Business Ethics as a Required Course: Investigating the Factors Impacting the

What is interesting, given that all these schools are Catholic, is that this Business Ethics education at Catholic business schools more often than not has very little relation to CST in particular. It is important to briefly explain what is meant by CST here.

CST is, in essence, the worldview of Catholic Christianity applied to our social interactions, rooted in teachings of the Roman Catholic Church (encyclicals from the Popes, letters from Bishops, etc.) and expanded by scholars. There are a series of papal encyclicals on CST extending from the encyclical *Rerum Novarum* to the more recent *Centesimus Annus*, Pope Benedict's widely influential *Caritas in Veritate*, and Pope Francis' *Evangelii Gaudium* and *Laudato Si*.<sup>9</sup> Business ethicists and academics like Kenneth Goodpaster, Michael Naughton, and Gene Laczniaak, among others, have written extensively on the application of these and other Catholic documents to business.<sup>10</sup>

Basic CST principles include concepts such as these:

1. **Life and Dignity of the Human Person:** This is the foundation of a moral vision for society, and of all social teaching.
2. **Call to Family, Community, and Participation:** The person is social, and a participant in society and should seek with others the common good.
3. **Rights and Responsibilities:** Right to life and decency required for basic living.
4. **Option for the Poor and Vulnerable:** Must be especially concerned for the poor and vulnerable.

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Decision to Require Ethics in the Undergraduate Business Core Curriculum.” *Academy of Management Learning and Education*, 11, no. 2 (2012), 174-186.

<sup>9</sup> Leo XIII, *Rerum Novarum: On Capital and Labor*, 1891. [http://w2.vatican.va/content/leo-xiii/en/encyclicals/documents/hf\\_l-xiii\\_enc\\_15051891\\_rerum-novarum.html](http://w2.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_15051891_rerum-novarum.html); John Paul II, *Centesimus Annus*, 1991. [http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf\\_jp-ii\\_enc\\_01051991\\_centesimus-annus.html](http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus.html); Benedict XVI, *Caritas in Veritate*, 2009. [http://www.vatican.va/holy\\_father/benedict\\_xvi/encyclicals/documents/hf\\_ben-xvi\\_enc\\_20090629\\_caritas-in-veritate\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html); Francis, *Evangelii Gaudium: On the Proclamation of the Gospel In Today's World*, 2013. [https://w2.vatican.va/content/francesco/en/apost\\_exhortations/documents/papa-francesco\\_esortazione-ap\\_20131124\\_evangelii-gaudium.html](https://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html); Francis, *Laudato Si: On Care for Our Common Home*, 2015. [http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco\\_20150524\\_enciclica-laudato-si.html](http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html)

<sup>10</sup> Kenneth E. Goodpaster and T. Dean Maines, "The Distinctive Vocation of Business Education in Catholic Universities," *Journal of Catholic Higher Education* 31, no. 2 (2012), 193-212; Michael Naughton, "A Complex Mission: Integration of Catholic Social Tradition with Business Education" *Journal of Catholic Higher Education*, 28, no.1 (2009), 23-44; Gene Laczniaak and Patrick Murphy, "Distinctive Imperatives for Mission Driven Teaching in Catholic business schools" *Journal of Jesuit Business Education*, 3, no.1 (2012), 101-126.

5. **The Dignity of Work and the Rights of Workers:** The economy must serve people, not the other way around. Work is a way of participating in creation and empowerment, which gives dignity.
6. **Solidarity:** We are one human family whatever our national, racial, ethnic, economic, and ideological differences, and we should love all as brothers and sisters.
7. **Care for God's Creation:** We show our respect for the Creator by our stewardship of creation.<sup>11</sup>

Catholic business schools have a rich tradition of CST which can dramatically inform the shape that business education might take when it emphasizes the dignity of humans and the common good.<sup>12</sup> Catholic social teachings have unique insights to inform marketing, products, employee concerns, and the purpose of the firm/corporation.<sup>13</sup> But while countless articles have been written on the unique influence CST should have on the way Catholic schools teach business, there have been almost no empirical studies on its real impact—particularly with regard to Business Ethics.

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<sup>11</sup> U.S. Conference of Catholic Bishops, “Seven Themes of Catholic Social Teaching.” Accessed October 19, 2016. <http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>. Also: Catholic Charities Twin Cities (Office for Social Justice), “Key Principles of Catholic Social Teaching.” Accessed October 19, 2016. [https://www.cctwincities.org/wp-content/uploads/2015/12/Key-10-Principles-of-CST\\_1-pager.pdf](https://www.cctwincities.org/wp-content/uploads/2015/12/Key-10-Principles-of-CST_1-pager.pdf).

<sup>12</sup> Lyman Johnson, Michael Naughton, and William Stanely Bojan, “Rethinking How Business Purpose is Taught in Catholic Business Education,” *Journal of Catholic Higher Education* 32, no.1 (2013), 59-81; Dominec Mele, “The Firm as a ‘Community of Persons’: A Pillar of Humanistic Business ‘Ethos,’” *Journal of Business Ethics* 106, no. 1 (2012), 89-101; Lloyd Sandelands, “The Business of Business Is the Human Person: Lessons from the Catholic Social Tradition,” *Journal of Business Ethics* 85, no. 1 (2009), 93-101; Alejo Jose G. Sison, and Joan Fontrodona, “The Common Good of Business: Addressing a Challenge Posed by ‘Caritas in Veritate,’” *Journal of Business Ethics* 100, Supp. 1 (2011), 99-107.

<sup>13</sup> James F. Caccamo, “The Ethics of Branding in the Age of Ubiquitous Media: Insights from Catholic Social Teaching,” in *Journal of Business Ethics* 90, Supp. 3 (2009), 301-313; T.A. Klien and Gene Laczniaik, “Applying Catholic Social Teachings to Ethical Issues in Marketing,” *Journal of Macromarketing*, 29, no. 3 (2009), 233-243; Kenneth E Goodpaster, “Goods That Are Truly Good and Services That Truly Serve: Reflections on ‘Caritas in Veritate,’” *Journal of Business Ethics* 100, Supp. 1 (2011), 9-16; Tablan, Ferdinand, “Catholic Social Teachings: Toward a Meaningful Work,” *Journal of Business Ethics* 128, no. 2 (2015), 291-303; Guitian, Gregorio, “Conciliating Work and Family: A Catholic Social Teaching Perspective,” *Journal of Business Ethics* 88, no. 3 (2009), 513-524; Andrew V. Abela, “Profit and More: Catholic Social Teaching and the Purpose of the Firm,” *Journal of Business Ethics* 31, no. 2 (2001), 107-116; Geoff Moore, Ron Beadle, and Anna Rowlands, “Catholic Social Teaching and the Firm. Crowding in Virtue: A MacIntyrean Approach to Business Ethics,” *American Catholic Philosophical Quarterly* 88, no. 4 (2014), 779-805.

CST insights are applied to relationships in business, such as how employers should treat employees, how customers should be treated, etc. CST provides a vision of business in which profit is not an end in itself, and that business should meet human needs and serve the common good of people, not the other way around. Since business is a human means of co-creating, and since we are stewards of the earth, there has been an emphasis on creating “good goods” (which are actually beneficial to humanity, made well, and sustainable), “good work” (which is empowering, preserves dignity of employees, and humane), and “good wealth” (created through sustainable financial practices including truly humanly-useful business, just wages, and not profiting financially from market failures like negative externalities).<sup>14</sup>

For the sake of brevity, our survey briefly summarized CST as meaning a focus on four areas:

1. dignity of all humans,
2. common good,
3. subsidiarity, and
4. solidarity with all others.

The logic in doing so was that dignity of individual and the common good of the whole are a complementary pair in tension, as are solidarity (unity of purpose and interdependence) and subsidiarity (encourage empowerment at the lowest local level, as opposed to centralized administration). Some of the questions were designed toward teasing out whether or not CST values were informing the Catholic business schools.<sup>15</sup>

Results from our survey seem to indicate that a lot of the Catholic identity of Catholic business schools hangs simply on the fact that they have a Business Ethics class—a requirement of the Association to Advance Collegiate Schools of

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<sup>14</sup> Vocation of a Business Leader, 2011. Accessed June 13, 2015. <http://www.pcgp.it/dati/2012-05/04-999999/Vocation%20ENG2.pdf>

<sup>15</sup> Questions twelve and fifteen, on poverty and extending prosperity for the many, respectively, are aimed to reveal concern for the poor, community, and the common good. Question eighteen, about profit maximization, could reveal whether faculty generally hold a view of wholistic human business wider than mere profit maximization (money vs. human dignity as seen in *Centesimus Annus* #35). Question nineteen (about “good goods”) can help also reveal that, as well as concern for the earth. Question twenty inquires of transformation of culture for the good and can highlight a concern for solidarity of humanity, concern for the common good, and creation care. Question twenty-two, on social entrepreneurship, reveals a common good concern, and creation concern. Question twenty-seven, asking about model representatives ranging from Pope Benedict to Ayn Rand, might help identify whether there is a tendency toward subsidiarity over against solidarity, or individualism over against community (rather than a healthy tension of both).

Business for all accredited business schools, secular or religious.<sup>16</sup> The study shows that there are some distinctive programs and methods by which Catholic business schools are integrating faith with business, but for many of these schools, the following traits seemed to be characteristic:

1. Business Ethics classes were considered to be the key location of any CST in the business school.
2. Many Catholic business schools assume that the Catholic identity is taught through core non-business classes.
3. At most of the schools, a very small minority of faculty were considered capable of speaking about CST.
4. In terms of self-perception of how their institution was improving their distinctive Catholic identity, nearly 2/3 of the schools thought they were improving, and about 2/3 thought they were doing better than other Catholic business schools.
5. Uniquely Catholic mission goals for education like “Change unity of heart, mind, and soul” or “Care for the individual person” generally scored more poorly than “Producing employable graduates” or “Cultivating innovative problem-solvers.”

So while Catholic business schools do much better than their peers at requiring Business Ethics classes, this seems to be the primary way they maintain and promote their Catholic identity, despite the fact that these classes by and large do not contain any teaching on CST. Whether that is a problem or not is up to those institutions to decide. We consider the most significant find our survey to be that, by and large, most of the business schools reported having very few faculty who are knowledgeable in CST or bring it up in their classes.

## SURVEY RESULTS

While the survey consisted of thirty questions, some of them were more fruitful than others in gaining an understanding of the centrality of CST for these schools. We have synthesized the findings into four main areas:

- Importance of CST for faculty and research,
- Importance of CST for values and priorities,
- Importance of CST for pedagogical methods, and
- Self-perception about how the schools are doing with regard to CST compared to previous history as well as to peer institutions.

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<sup>16</sup> AACSB, “Ethics Education in Business Schools: Report of the Ethics Education Task Force to AACSB International’s Board of Directors.” 2004. Accessed June 2, 2015.  
<http://www.aacsb.edu/~media/AACSB/Publications/research-reports/ethics-education.ashx>



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### *The Importance of Catholic Social Thought for Faculty and Research*

In our survey, we wanted to discover how important or prominent CST was in these Catholic business schools with regard to faculty, scholarship, key values, pedagogy, and self-perception/identity. While many schools reported CST was important, nearly 1/3 reported it was unimportant or very unimportant. The difference in comments was striking. Some said the effort at their school was marginal, indirect, or found in select classes. As one reported:

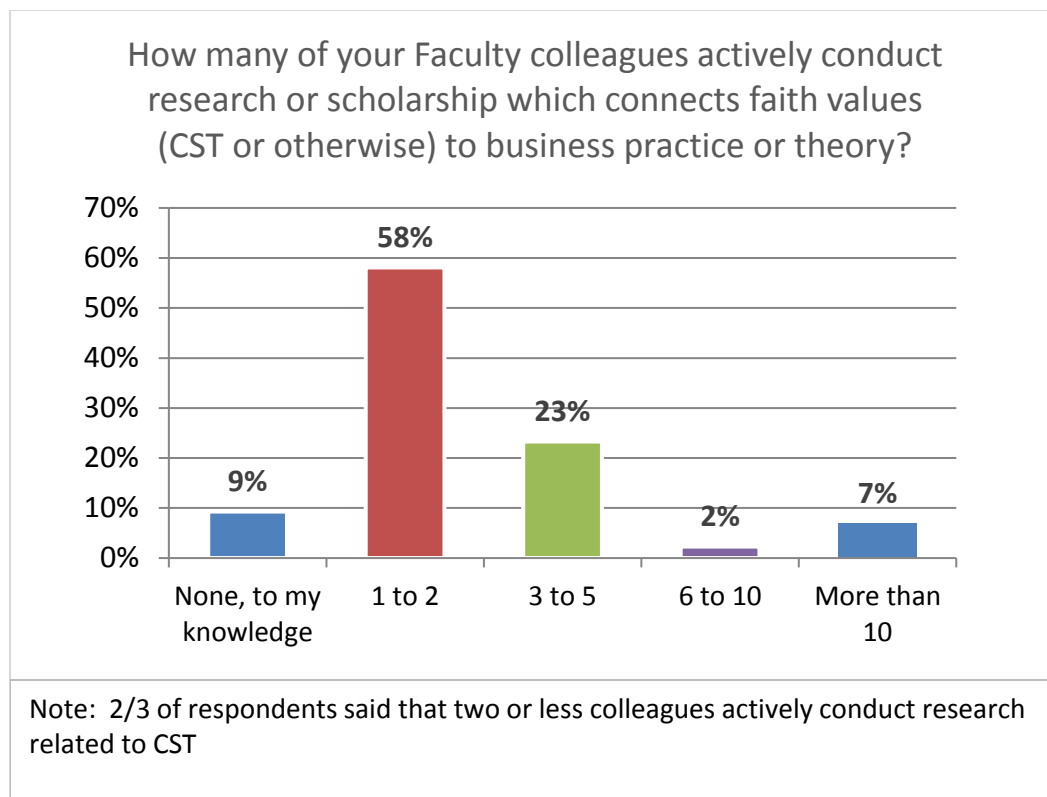
Very little...at [the] end of day, [I] doubt the education our students receive differs noticeably from that which they would likely receive at a secular institution. If they see our Catholic identity as a business school, it is mainly through our presence in the larger university which has a more substantial Catholic presence.

This highlights a concern driving this research—do our Catholic business schools differ from non-Catholic business schools? On the other end of the spectrum, one other reported:

We have a very strongly orthodox status, we attract students with passionate belief and are seeking out their calling, to use their talents to be creative change agents...additionally our faith community is vibrant (3 masses each day, standing room only, in a chapel that fits approximately 300 persons).

Such a school obviously has a strong university-wide identity, although that does not, per se, translate into CST influencing the way business classes are taught. Some schools which identified as actively promoting CST gave examples such as special classes on business and faith, volunteer programs and retreats. Others referred to less distinctive factors such as maintaining ethics in the curriculum, or a focus on stakeholder theory as an alternative to stockholder theory.

One important way to see the core values and interests of faculty and administration is to look at the research and publications of these business schools. Our survey found that there is not a lot of scholarship being done by Catholic business school faculty connecting faith values to business practice or theory.



From this data, we can see that in 90.7 percent of the Catholic business programs surveyed, five or fewer faculty are actively doing research connecting faith values to business practice or theory, and 67.4 percent had two or fewer faculty doing such research. Given that more than half of the responding institutions have twenty or fewer faculty, it is conceivable that 10 to 20 percent of faculty in those smaller business schools are doing such research. Still, it is obviously a small minority who publish such work. This is a problem, because the importance of developing the literature in this field is a significant issue. Unfortunately, faculty who might be interested in such issues may avoid publishing on them or in journals which may publish articles on faith and business because, as one respondent commented, “it would kill the career of someone in our field, if they are not already well established.” This is a very practical reality for younger scholars in particular, and such publications—especially those pedagogical in nature—can seem “soft.” In addition to this, when decisions are made about where to spend one’s time and energy in research, publishing on business and faith concerns is a distant priority for most academics.

But do faculty talk about CST in the classroom? Generally, the perception was “no.” More than 2/3 of the schools reported that less than 25 percent of their business faculty would feel comfortable talking about the intersection of business and faith. Most faculty don’t tend to teach on topics they don’t feel confident and

capable in addressing, so we can fairly confidently deduce that it is not discussed in 75 percent of our classes. It appears that, in most cases, there are a few champions of the cause who speak to these issues, while most faculty at Catholic business schools do not.<sup>17</sup>

So with regard to faculty and research at Catholic business schools, 1/3 of schools reported that CST was unimportant or very unimportant, a fraction of the faculty publish on CST or faith and business issues, and 75% of faculty wouldn't feel comfortable discussing the relationship between faith and business.

### *The Importance of Catholic Social Thought for Values and Priorities*

In an effort to identify the most common values animating Catholic business schools, we asked respondents to rate the importance of various values, which helped us find the relative importance of some values over others. First, in a series of four questions, they were asked to determine the relative importance of discussing business in relation to issues of (a) the poor, (b) the common good, (c) spiritual life, and (d) ethics in the curriculum (Graphs 7,8,9,10). We chose these four topics because they seemed likely to help us determine whether the school promoted more distinctively CST concerns, or whether their focus was on more generic topics. While concern for the poor and spiritual life are clearly themes found in CST, concern for the common good can be secularly understood and appreciated, and ethics is much more ubiquitous (and so, not particularly CST). These questions seemed like a good way to discover if the values were more oriented toward a specific CST (or even religious) focus, or if the values tended instead to be more generic (ethics or common good).

We rated these four issues in order of importance, based on survey results, as follows:

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<sup>17</sup> Interestingly, more of the respondents identified with the thought of Ed Freeman, the stakeholder theorist, than Pope Benedict XVI. Also interesting, when asked, "In your opinion, what percentage of your faculty accept a profit-maximization-for-shareholder model of business, and what percentage do not accept a profit-maximization model (PMM) of business?" two (5 percent) said "100 percent accept PMM," six (15 percent) said "90 percent accept PMM," thirteen (32.5 percent) said 75 percent accept PMM, eight (20 percent) said 50 percent accept PMM, eight (20 percent) said 25 percent accept PMM, two (5 percent) said 10 percent accept PMM, and one (2.5 percent) said 0 percent accept PMM. So over half (52.5 percent) of respondents said that 75 percent or more of their colleagues accept the PMM.

1. Ethics
2. Common Good
3. Poor
4. Spiritual Life

The poor and faith were widely considered important, but ethics and common good were clearly more important since 88.3 percent considered the emphasis on the relationship between business and ethics to be important or very important, and 72 percent considered that relationship to the common good important or very important in their business curriculum. This seemed to indicate that generic values were more widespread than distinctively CST values. CST values were important, but the more generic values were more important overall.

In a second similar question, we again found that generic goals were more common than what might be considered more explicitly religious goals overall (Graph 11). We asked participants to rate (on a 5 point scale—“5” being “very important” and “1” being “very unimportant”) the following eight goals/values in terms of their importance for the business program at their institution using a 5-point scale—with 5 being “very important” and 1 being “very unimportant.” Taking the average score for each goal/value, we ranked them, from most to least important, as follows:

1. Creating leaders for the future (4.53/5)
2. Employable graduates (4.51/5)
3. Cultivating innovative problem-solvers (4.26/5)
4. Forming and educating agents of change (3.98/5)
5. Care for the individual person (3.6/5)
6. Unity of heart, mind and soul (whole person) (3.51/5)
7. Having your students go on to graduate school (3.14/5)
8. For the greater glory of God (2.84)

The top three values are fairly pragmatic and generic—compatible with a state school and secular outlook—the sort of goals/values one could find at an entirely secular school. The rest of the list (except number seven) is comprised of what are typically considered Jesuit values. While most of these were in the “neutral to important” range, “for the greater glory of God” actually averaged out between not important and neutral. So on average, Catholic business schools could be said to be neutral with regard to glorifying God.

Overall, it seems that our Catholic business schools tend to focus on the less distinctively Catholic/faith-oriented values, compared to the more distinctively CST values.

### *Importance of CST for Pedagogical Methods*

One of the pedagogical distinctions of Jesuit and other Catholic schools is their use experience (such as service learning) and reflection (such as the spiritual exercises) as important pedagogical methods. In addition to the distinctively Catholic methods of learning, we thought unique concerns or questions might arise in the courses taught at Catholic business schools, such as “how can business help to extend prosperity for greater numbers of people.” So to help us gauge the strength of faith-based orientation of these schools, we wanted to know about pedagogical methods in use at these schools.

First, most schools reported that some service learning was happening, although a great deal of it appeared to be happening outside of the business schools (perhaps through service learning offices, etc.) (Graph 13). What is interesting is that service learning has become a recognized method of instruction and is now found at many state universities and even public high schools around the country—its secular ubiquity undermines its distinctiveness as a Catholic or faith-grounded practice.<sup>18</sup> Respondents indicated that students are encouraged to consider the use of business for extending prosperity for greater numbers of people in the Business Ethics class, other courses, or extracurricular activities (Graph 15). When asked for examples of how students are encouraged to consider extending prosperity, answers varied widely.<sup>10</sup>

A few expressed frustration about fellow faculty—from opposite ends of the spectrum. One faculty member critical of a laissez-faire approach to capitalism helping the poor said:

Sadly, for those faculty members trained in traditional economics/finance thinking, the idea of “prosperity for all” is seen to be a by-product of the trickle-down effect, where “wealth creating” manager/entrepreneurs, operating in unregulated markets, will get rich and then yield secondary benefits to society.

Yet those on the other side had a different perspective. A respondent versed in more traditional economic theory responded: “Extending prosperity for

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<sup>18</sup> According to a 2008 UCLA study, 25 percent of higher education institutions have adopted service-learning programs, 50 percent of community colleges have adopted service learning programs, and 68 percent of principals reported that their students participate in community activities recognized by schools. “Service Learning in Schools.” <http://smhp.psych.ucla.edu/pdfdocs/service.pdf>

<sup>10</sup> They included: service learning, special projects or trips, social entrepreneurship or micro-lending, environmental ethics and sustainability focus, content like CSR, triple bottom line or bottom of the pyramid, a theology course, groups or programs, campus ministry programs, and outside lectures.

greater numbers of people' is the basic purpose of business... 'Mutual benefit via exchange in efficient manner'—not sure all the faculty understand this." So there are obviously fundamental differences of opinion about just how exactly business can and should help society within our Catholic business schools.

We were also curious if there were classes or co-curricular programs focused on business and faith. Less than half reported having a course or co-curricular program (service society, internship, etc.) on work as a vocation or faith and business. Examples of such activities given were a pre-internship course focusing on characteristics of a business leader, a core course taught in theology/Catholic studies, a required course in the Global Business Leadership Department, aspects of particular courses (not singularly focused), and some simply pointed to their campus ministry office as a source of such help (Graph 16). From the "importance of products being socially beneficial" to discussing the "ways business can transform culture and society for the better," the Business Ethics class was most often reported as the most likely way the Catholic business schools would address such issues.

It appears that at many schools, the CST component of business is presumed to be taught in other courses—Theology, Sociology, or perhaps Philosophy. Many Catholic business schools appeared to take their mission to be to teach business skills, while the liberal arts would take care of distinctively Catholic content. When asked about how business schools help students consider how business can help the poor, one respondent reported, "Unless it's about how to make money, it's not a part of any of our courses," and another, "No best practices here." Common responses were that "most of our '[CST] awareness' programs are college wide and not located in the business school," and "As for the business faculty at our university, they believe that business is there to make money. They belittle anyone who promotes a more liberal agenda."

So while some schools do have various service programs, or incorporate CST into many courses, actively engaging with university-wide centers for community engagement and faculty formation programs, or even develop special programs (Servant Leadership program, selective student leadership programs), a great number of Catholic business schools tend to leave CST to the liberal arts. Of course, this can be problematic, as is captured in Michael Naughton's famous quote, "When a gulf between liberal and business education occurs, students get the impression that they are receiving two types of education: one that makes them more human and one that makes them more money."<sup>11</sup>

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<sup>11</sup> Naughton, Michael, Thomas Bausch, John Fontana and Ernest Pierucci, "Business Education at Catholic Universities: An Exploration of the Role of Mission-Driven Business Schools" University of St Thomas Ryan Center. Accessed 4/24/2017 at <https://www.stthomas.edu/media/catholicstudies/center/ryan/curriculumdevelopment/catholicsocialtradandbusiness/POSITIONPAPERBusE.pdf>

### *Self-Perception about CST Progress and Challenges*

Perception is not everything, but the self-perception and self-identity of an institution in comparison with its peers can tell a lot about an institution, and finding out their perceptions of what challenges they face and what progress they've made was also instructive. We asked the institutions how they measured up to other Catholic institutions of higher education, and what direction they felt their school was heading with regard to CST. More than half said they were doing better than other like schools. Two-thirds thought they were doing much better with regard to CST practices at their school compared to previous years. It appears that when they compare themselves to other Catholic schools they are not as likely to claim they are better or much better than other schools, although on the whole there seems to be some optimism that their own schools are moving toward improving their Catholic identity.

It is very difficult for some of these schools to maintain and improve CST focus at Catholic business schools because there are so many various pressures. The most significant challenges brought up were:

1. AACSB standards that drive faculty to focus on narrow topics
2. Faculty ignorance of CST and finding faculty who know the tradition
3. Faculty not feeling comfortable talking about CST in part because of that lack of knowledge/competence
4. The problem that the only CST students are exposed to (often in the Business Ethics class) is from philosophers or theologians outside the business school, who business students often do not find compelling—they need to hear it from business faculty
5. Finding ways to translate the religious frame for faculty with more secular worldviews
6. Lack of faculty buy-in or faculty and student indifference (or even hostility) to CST
7. Selling the value of CST to employers
8. Administrative financial support (List 30)

These are, in many respects, the fundamental causes underlying the lack of CST concern at business schools.

### CONCLUSIONS

From this survey and the data we gained through it, we can gain some key takeaways, and then conclusions based on those takeaways. First, Business Ethics

classes are considered to be the key location of any CST in the business school for a lot of these schools. Second, many Catholic business schools assume that the Catholic identity is taught through core non-business classes, so they don't have any specific courses integrating CST and business. Third, in most schools, a very small minority of faculty are considered capable of speaking about CST. Fourth, in terms of self-perception of how their institution was improving their distinctive Catholic identity, nearly 2/3 of the schools think they are improving, and more than half think they are doing better than other Catholic business schools. Fifth, generally, uniquely Catholic mission goals for education like "Change unity of heart, mind and soul" or "Care for the individual person" rate lower than "Producing employable graduates" or "Cultivating innovative problem-solvers."

Typically, Catholic business schools claim to have a distinctiveness which gives them an advantage over non-Catholic business schools.<sup>12</sup> Of course, as pointed out earlier, Catholic schools are clearly better than their peers at providing Business Ethics education in their curriculum—70 percent of our surveyed Catholic business schools required a Business Ethics class for all undergraduate business students, as opposed to 22 percent in public institutions.<sup>13</sup>

However, it appears that many Catholic business schools and departments consider their Business Ethics education one of the most important ways they can express their Catholic identity and expect it to be the primary means of providing CST teaching in their curriculum. But merely having a Business Ethics class is not enough to distinguish one from a secular business school, since the AACSB requires business schools to teach ethics in some form. Some of the schools reported some innovative programs and activities in their business school which seem to strongly reflect their Catholic identity, but they were the minority.

Regarding faculty knowledge of CST or general competence in CST-related thought or scholarship, it appears that a small minority of faculty are able to speak intelligently about CST. If our faculty do not know CST, it is hard to see how we will be able to share insights from it when teaching business.

While we might be encouraged to see that about 2/3 of schools thought their school was improving in terms of incorporating CST in the curriculum, and that 2/3 thought they were doing better than other schools, we know that statistically only 50 percent of Catholic business schools can be doing better than others overall. However, it could be that our sample is skewed since it may be more likely that schools who are doing better at CST responded to our survey, and

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<sup>12</sup> Robert J. Spitzer, "The Distinctiveness of Jesuit Schools," *Journal of Jesuit Business Education* 1, no.1 (2010), 1-15; Chris Lowney, "The Competitive Advantage of Jesuit Business Schools," *Journal of Jesuit Business Education* 1, no.1 (2010), 37.

<sup>13</sup> F.J. Evans, and E.J. Weiss, "Views on the Importance of Business Ethics Education," *Advancing Business Ethics Education*, ed. Diane L. Swanson and Dann G. Fisher (Charlotte, NC: Information Age Publishing, 2008), 43-66.



those doing worse were less likely to participate. On the other hand, it could be a result of the “Lake Wobegon Effect,” where we overestimate our own position in comparison to others. The fact of the matter is, it’s likely that few of our Catholic business schools have a scorecard or mechanism of accountability to track improvement in this area.

Last, given that non-Catholic goals scored better than goals uniquely aligned with CST values, Catholic business schools may have reason to be concerned with some mission drift and slippage of focus on their Catholic identity.

## RECOMMENDATIONS

Given these concerns and others raised by the survey, what are some recommendations for Catholic business schools? What are specific ways and means to help bring CST more fully into the Catholic business school classrooms? One thing is for sure: it will not happen on its own, and it will require management of faculty—an arduous task not unlike herding squirrels or teaching cats to swim. It is easy to lose a mission focus and a culture animated by CST—and it is hard to establish or re-establish one if the culture of your institution is not supportive.

In considering such a cultural shift, it may be fruitful to think about how we often encourage businesses to change their workplace culture. We typically think of both internal and external means of doing that. Internal processes usually have more to do with trying to encourage a culture of ethical expectation, which comes from maintaining ethics awareness and focused encouragement, often from leadership example and messaging. External means of doing this may be from actual training, tracking competence, and having consequences (rewards and punishments) to instill the desired behavior. Honestly, most of our business faculty are not trained in CST, so it is not surprising they don’t know much about it. We have to do what we can to incentivize our faculty to start to think more about CST and how to incorporate it into their teaching. With all the other pressures faculty have, if they are not incentivized, it won’t happen.

Here are a few concrete suggestions to help:<sup>14</sup>

1. Take a survey of your faculty, and then have a discussion about the findings. Raising the issue is a first step in getting dialogue and then

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<sup>14</sup> There are many good articles on emphasizing Catholic Identity at Catholic Universities, including Charles L. Currie, S.J. “Pursuing Jesuit, Catholic Identity and Mission at U.S. Jesuit Colleges and Universities,” *Catholic Education*. March 2011. Accessed March 26, 2017. 346-357. <http://files.eric.ed.gov/fulltext/EJ934050.pdf>

action to happen. At Creighton, our Business, Faith and Common Good Institute is working to put together such a survey to generate a basis for discussion at business colleges.

2. Bring in expert peers who can speak to these issues. Bring in marketers who can talk about what CST has to say about marketing, etc. Showing faculty exemplars is helpful. We have brought in Michael Naughton (CST/business), Ken Goodpaster (CST/management), Gene Laczniaik (CST/marketing), Daniel Finn (CST & Economics), and others to Creighton. Also connect with alum businesspeople whose faith values are exemplified in their business conduct. We have a symposium on Business, Faith and the Common Good each year where we bring in local faith-inspired business leaders to talk to our students.<sup>15</sup>
3. Hold workshops and training (even online) to help faculty learn more about CST. Some of the schools surveyed have “faculty development seminars” on the particular historical values of the school (Jesuit, Benedictine, Franciscan, etc.). Even an online list of the “top 3 CST articles related to your field” will go a long way in helping faculty get a start on thinking toward CST. Our Business, Faith and Common Good Institute at Heider College of Business has these lists available.
4. Encourage faculty to do research in these fields by having set-aside funds specifically for CST-related conferences and involvement in organizations aimed at such training (such as Colleagues in Jesuit Business Education, Ryan Institute, or Notre Dame CST and business conferences), and even stipends given for publications on specifically faith-mission related topics.
5. Companies highlight their mission values, as do many colleges. We can also highlight our CST values in our literature, posters and banners.
6. Deans, chairs and administrators need to demonstrate support for events highlighting CST in business schools. If it is important enough for the dean to go, then it’s important enough for other faculty to go.

#### WEAKNESSES, STRENGTHS, AND FUTURE POSSIBILITIES OF THE SURVEY

Every survey has strengths and weakness. Our survey had a number of weaknesses. First, we relied on a response from one person per institution—

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<sup>15</sup> Business, Faith, and the Common Good Institute.  
<https://businessfaithcommongood.wordpress.com/>

typically a business ethicist or dean. Due to representative bias, this inevitably gives us a particular view of that institution which might be disputed by others—there is a degree of speculation on the part of this person which will taint the reliability of their responses. In some cases, the dean might have a very rosy picture of what actually goes on, whereas the business ethicists might either overestimate or underestimate their colleagues' commitment to CST. There is also a social desirability bias—that we were told what the institution would like to project as their image, rather than what they actually do. In addition, the one person who responded may or may not have a full knowledge of the curriculum—it may be that the business ethicist who responded is unaware of the new readings on CST going on in the Intro to Management course, or the new Economics faculty upper level course, for example. Second, given that our survey was entirely blind, we were unable to separate large schools or larger program answers from smaller program answers, and we could not verify enrollment or faculty size in responses. While we tried to clarify terms (such as “CST”) terminology used in fixed answers could have thrown off valid responses (ex: School of Business vs. Business Dept.).

For questions where we gave a limited number of possible responses, the range of answers (like students or faculty member ranges) could have been more narrow to be able to more accurately reflect the amount of full-time business faculty. Rating the lists of values such as the eight including “forming agents of change,” “employable graduates,” etc., gave us a result which was skewed toward generic values, but that is to be expected when those generic values are the lowest common denominator and so, the most common among respondents. Our question about how their college of business encourages the use of business to transform culture and society for the better yielded an interesting variety of answers—some pointing out that business in general produces good through economic prosperity, and others. Some may not identify with the *magis* principle, but most want employable graduates. Open-text responses make it difficult to determine where real value lies in certain questions, and different question formats make them difficult to compare in some cases. In addition, not every school interviewed was necessarily AACSB-accredited or following those guidelines for faculty or required ethics offerings—we cannot know for sure due to the blind survey. Finally, while our data shows correlations, it cannot necessarily draw causation from that data.

Despite these weaknesses, we feel we got honest answers in part due to the fact that the survey was genuinely blind, and so respondents knew the answers could not be back-traced to them or their school. The survey also generated some very interesting comparative results. We also found the open-ended questions to yield some interesting answers which themselves could be the subject of further analysis and research.

## FUTURE RESEARCH

Moving forward, the survey opens up many possibilities for future research. An analysis of some of the specific answers given in the open-ended questions would be interesting, highlighting best practices. Many possible surveys following up on this seem like fruitful possibilities: A follow-up study with the exact same questions to the same schools could open the door for a follow-up comparison. A similar survey aimed at Protestant or other religious schools asking about faith in the business curricula would be interesting in itself, and also comparatively. Also, this survey research opens the door for a follow-up study/survey of students (splitting undergraduate from graduate) from the same sample of business schools and their viewpoints on ethical integration into the overall curriculum, or a survey to alumni (LinkedIn would be a great channel) who have graduated from the same business schools on their view of how much ethics plays a role in their current positions.

If we tracked which schools the data came from, we could also measure whether or not a focus on CST, or conversely, a *lack* of CST in the business curricula affected placement rates, alumni support, or other such possible corollaries. If we could do before and after surveys of the exact institutions—with a control group doing nothing, another group of schools downplaying CST, and a third group emphasizing and strengthening CST in their business schools—we could possibly find some very interesting results. In addition to these possibilities, this survey also opens the door for request of syllabi or content of required ethics programs from program standards. It also makes obvious inferences to the dean or college management levels about bringing in more faculty to Catholic colleges that support CST integration into research and curriculum as well as incentivizing faculty. We hope that this survey opens dialogue for CST, Corporate Social Responsibility (CSR), social entrepreneurship, etc. to be integrated across disciplines and core business classes at Catholic business schools. Finally, the survey highlights that Catholic college management needs to point out how Catholic business education differs from secular or non-Catholic education.

We can draw on the best practices which our sister schools have presented here in this survey, and we need to all share what works and what doesn't so we can excel as Catholic business schools and achieve our highest potentials. We hope this data is useful for Catholic business schools, and in future work—from this data gathered—more research can be done. Certainly more empirical studies need to be conducted to try to find out how Catholic identity impacts business education, and specifically Business Ethics education at Catholic business schools. A variety of conclusions can be drawn from this data, and it is our hope that this study spurs on additional research to help Catholic business schools

integrate CST more fully into their cultures, and how Business Ethics plays a role in this.<sup>16</sup>

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<sup>16</sup> Many thanks to the reviewers and editor at JRBE.

## APPENDIX A: LIST OF SCHOOLS WHO RECEIVED THE SURVEY

The following schools received the survey: Stonehill, University of Notre Dame, U. Portland, Boston College, Canisius College, Holy Cross (MA), Creighton, Fairfield, Fordham, Georgetown, Gonzaga, John Carroll, Le Moyne, Loyola Marymount, Loyola Chicago, Loyola Maryland, Loyola New Orleans, Marquette, Regis, Rockhurst, St. Joseph's (PA), St. Louis, St. Peters (N.J.), Santa Clara, Seattle, Spring Hill, Detroit Mercy, U. San Francisco, Scranton, Wheeling, Xavier, Villanova, St. Thomas (TX), Belmont Abbey, Benedictine, St. Mary's (TX), Dayton, DePaul, Niagara, St. John's (NY), Thomas Aquinas (CA), Thomas More, U Dallas, U San Diego, St Scholastica (MN), St Anselm (NH), St. Gregory's (OK), St John/St. Ben's (MN), St. Leo (FL), St. Martin's (WA), St Vincent (PA), U. Mary (ND), Newman (KS), Loras, Mt. St. Mary's (MD), Sacred Heart (CT), St. Ambrose (IA), St. Thomas (FL), Seton Hall, Thomas More (KY), U St. Thomas (MN), Ohio Dominican, Barry, Caldwell, Dominican (NY), Alverno, Briar Cliff, Cardinal Stritch, Fransican U. Steubenville, Edgewood, Molloy, Viterbo, D'Youville, King's College (PA), St. Joseph (CT), Merrimack, Benedictine (IL), Walsh, Iona, Manhattan College (NY), St Mary's College (CA), St Mary's (MN), Carroll, Gannon, Bellarmine, Providence, Aquinas (MI), Aquinas (TN), Albertus Magnus, Christian Brothers, St. Edward (TX), St. Bonaventure (NY), Lasalle, and Duquesne.

## APPENDIX B: SURVEY QUESTIONS

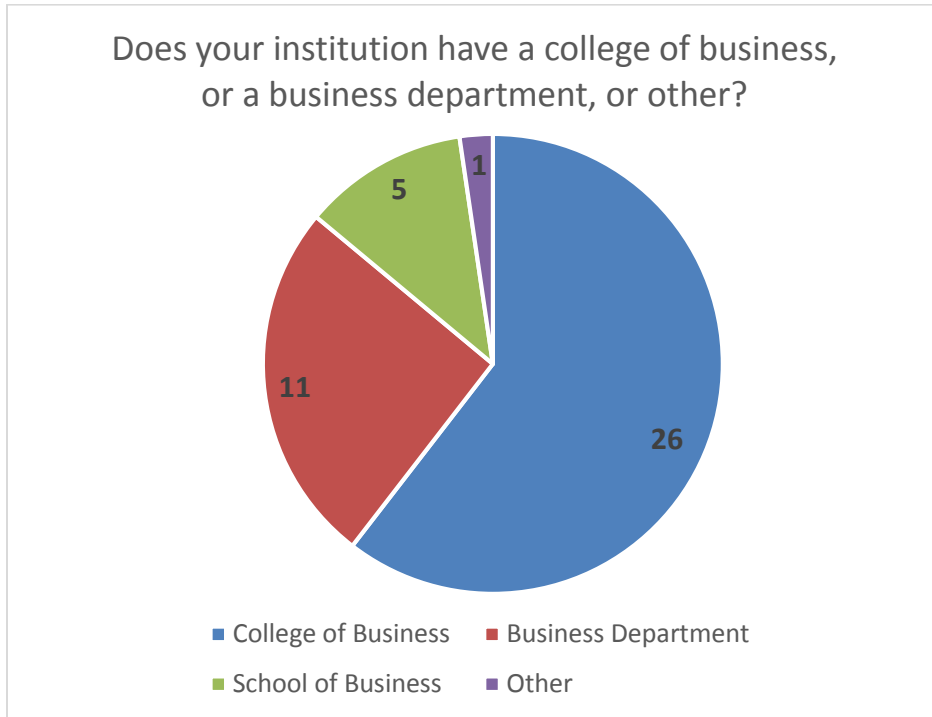
1. Does your institution have a college of business, or a business department, or other?
2. How many full-time *business faculty* are employed at your institution?
3. Does your institution have a Business Ethics course? If so, is it required, and what level are the courses? (you may check multiple boxes)
4. If you have a Business Ethics class, which best describes the key people who teach that class?
5. How important is it to your business school/department to bring Catholic social teaching into the classroom to help students think about how CST may intersect business practices? (By CST principles we especially mean a focus on a) dignity of all humans, b) common good, c) subsidiarity, d) solidarity with all others)
6. How does your business school/department incorporate CST values into the curriculum? (you may choose multiple options)
7. In the classroom, how important is it in your business school/department to emphasize the relationship between business and the Poor?
8. In the classroom, how important is it in your business school/department to emphasize the relationship between business and the Common Good?
9. In the classroom, how important is it in your business school/department to emphasize the relationship between business and Faith/Spiritual Life?
10. In the classroom, how important is it in your business school/department to emphasize the relationship between business and Ethics?
11. How important are the following goals/values for your business department/college in its curriculum, teaching, and education of students? (Provided seven options including “forming agents of change,” “employable graduates,” etc)
12. How does your business school address questions of how business affects issues of poverty and prosperity in society? (You may choose multiple answers.)
13. Some methods of teaching convey information. Other methods aim at character formation by impacting or directing student affections/sentiments/habits (heart). What sorts of methods are being used in your business school (service learning, etc.) to try to affect students’ social affections, sentiments, and habits?
14. How many of your faculty colleagues actively conduct research or scholarship which connects faith values (CST or otherwise) to business practice or theory?
15. Through what avenues does your business school/department encourage students toward the use of business for extending prosperity for greater numbers of people? (You may choose multiple answers) (How do they do that?)
16. Does your college of business have a course or co-curricular program (service society, internship, etc.) on work as a vocation, or faith and business?
17. In your opinion, what percentage of your faculty feel at ease talking about how faith and business relate to one another in their classroom? (Note: we are not

- concerned with who is or is not religious, but who would be comfortable speaking about connecting faith to business.)
18. In your opinion, what percentage of your faculty accept a profit-maximization-for-shareholder model of business, and what percentage do not accept a profit-maximization model of business?
  19. Does your business school curriculum address concerns about “good goods”—products which are broadly considered to be socially beneficial—in relation to the poor and marginalized? (Examples here could be discussing the effects of cheap fast food on the poor, and strategies to provide healthier products to those consumers.)
  20. Where in your curriculum does your college of business encourage the use of business to transform culture and society for the better? (You may choose multiple answers)
  21. How does your business school/department do this? (Please be specific)
  22. How does your business school curriculum help students learn about social entrepreneurship?
  23. How does the Catholic identity of your school practically affect the business education your business students receive?
  24. From what you know about Catholic institutions of higher education, in your opinion how does your own institution measure up to what other Catholic business schools are doing to highlight the role and opportunities for business in bettering the situation of those in poverty?
  25. **Direction your school is heading currently:** Would you say your own business school/department is doing more or less than it traditionally has (historically) to emphasize the Catholic identity of the school, particularly with regard to mission for the poor, concern for the whole person, and the importance of business contributing to the common good?
  26. What are the best practices or most innovative practices, pedagogies or programs your business school/department is currently doing/planning to help your students to achieve some of the kinds of societal awareness and concern for the poor which are traditionally seen as part of Catholic identity?
  27. How do the following thinkers represent your own personal outlook on business?
  28. How many total undergrad students are enrolled at your school *as business students* on average?
  29. What is the total enrollment of MBA or other graduate business students at your school at any one time, on average?
  30. In your opinion, what is one of the most significant challenges faced by business schools/departments in trying to incorporate Catholic social teaching in the curriculum?

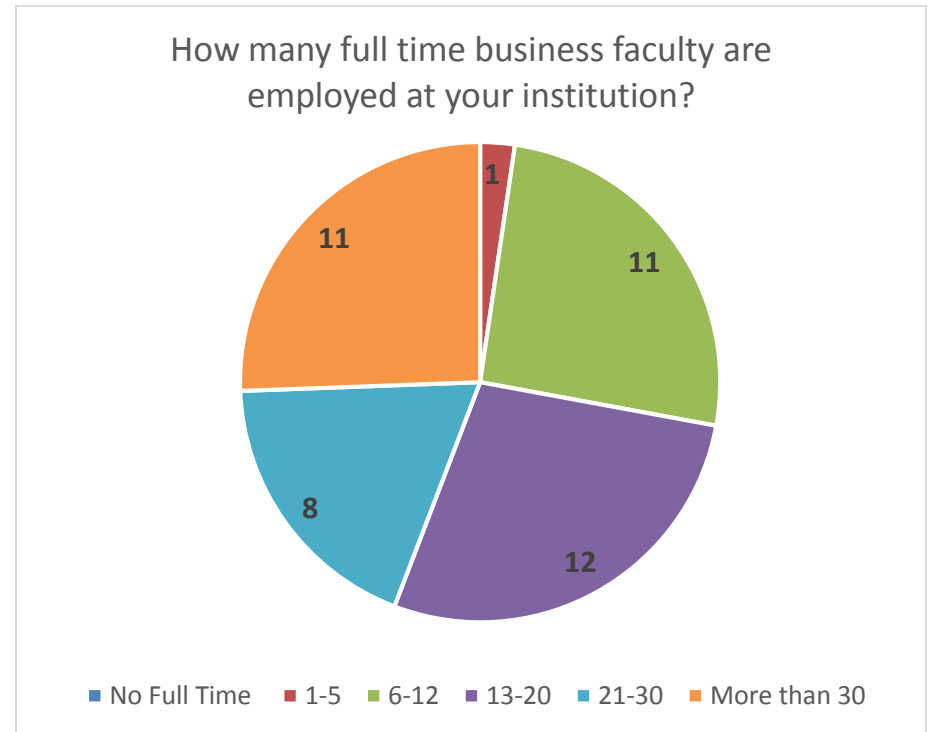


## APPENDIX B: SURVEY QUESTIONS-DATA

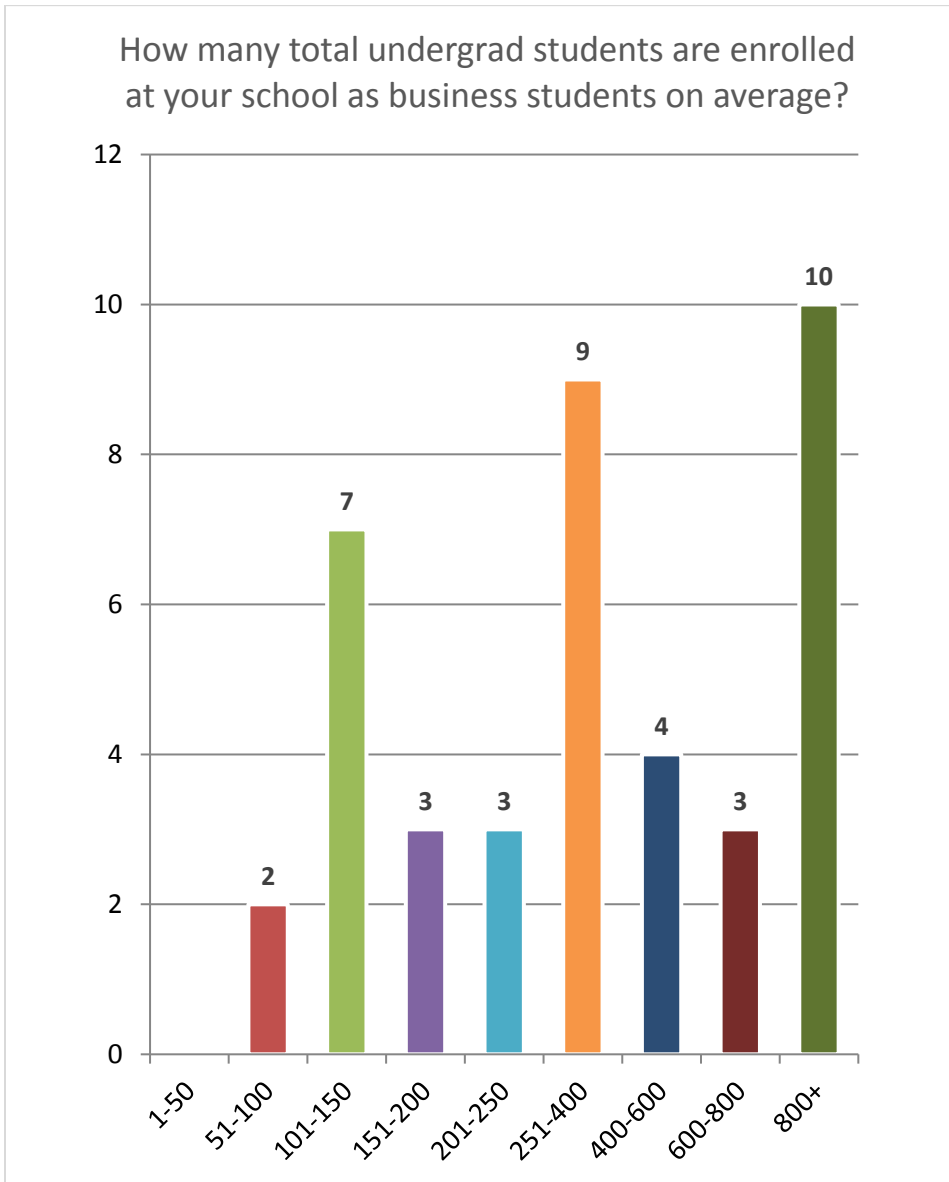
### Question 1:



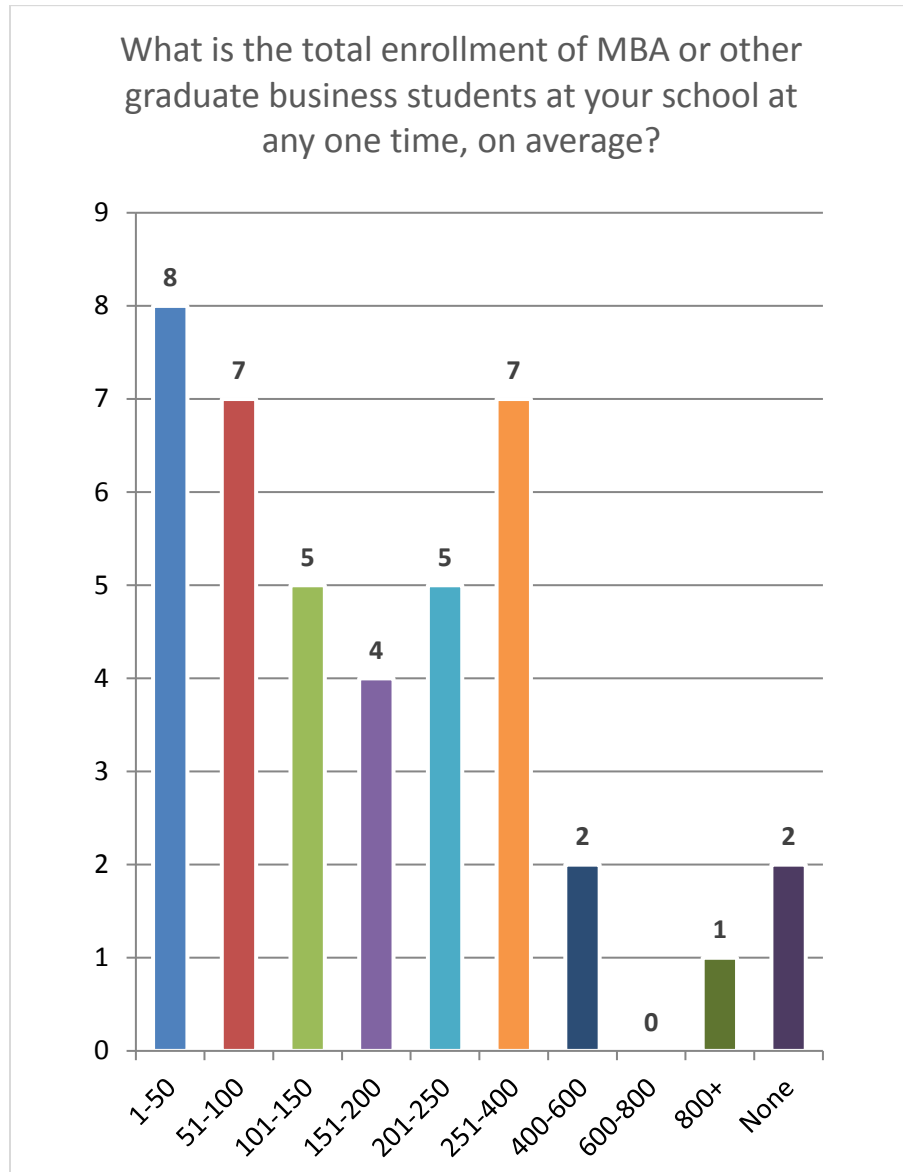
### Question 2:



**Question 28:**

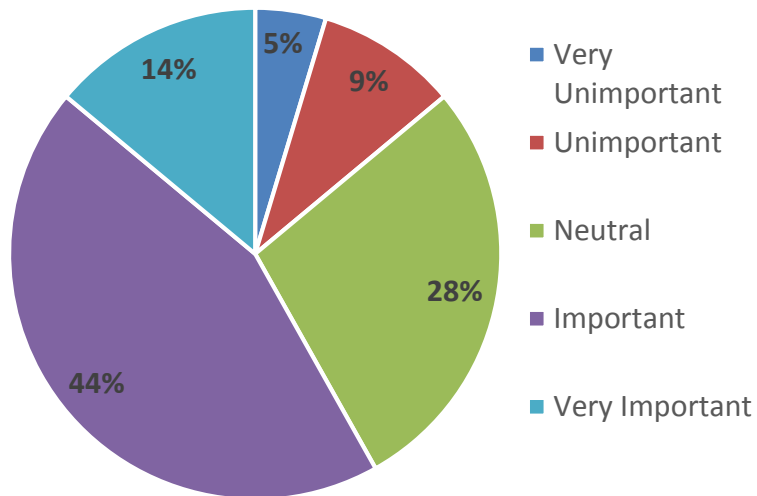


**Question 29:**



**Question 7:**

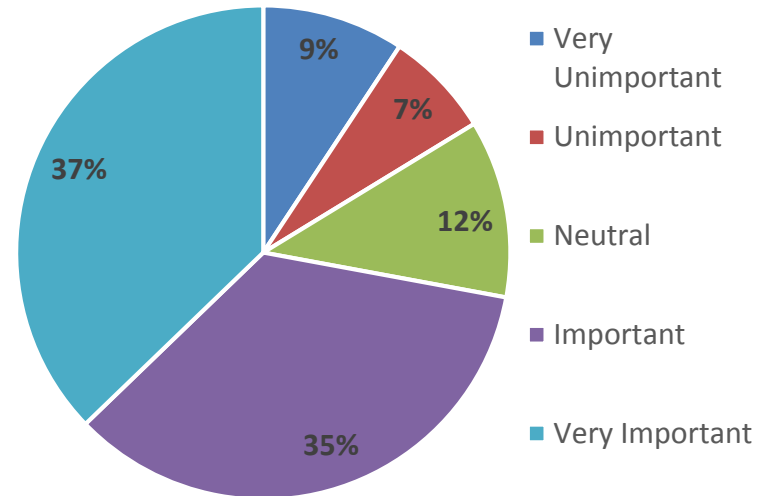
How important is it in the business program to emphasize the relationship between business and the poor/impoverished?



Note: Less than 15% thought it was unimportant or very unimportant and 58% said important or very important

**Question 8:**

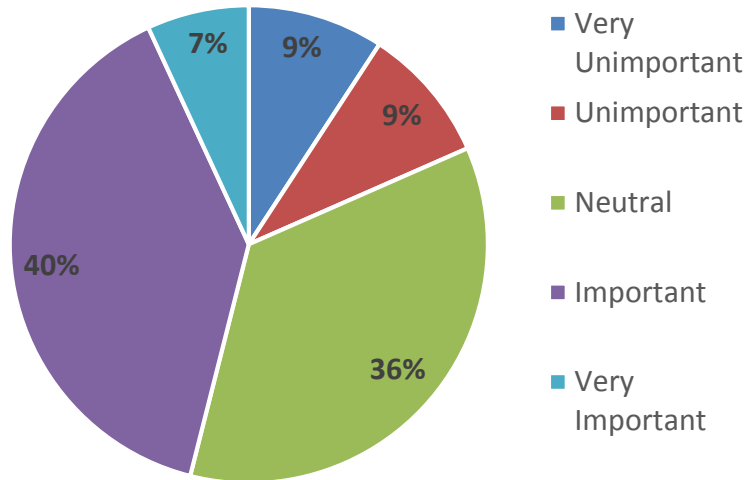
How important is it in the business program to emphasize the relationship between business and the Common Good?



Note: About the same as Q7 (16%) thought CG was unimportant or very unimportant and 62% said important or very important

**Question 9:**

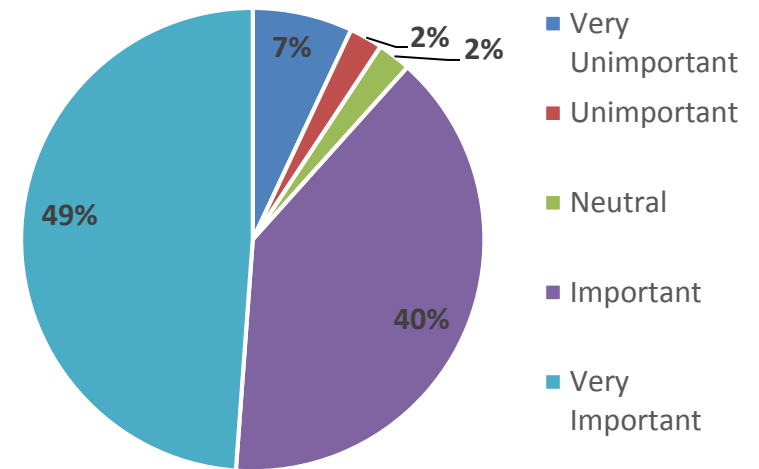
How important is it in the business program to emphasize the relationship between business and Faith/Spiritual Life?



Note: 47% said the Faith/Business relationship emphasis was important or very important, while 18.5% said unimportant or very unimportant

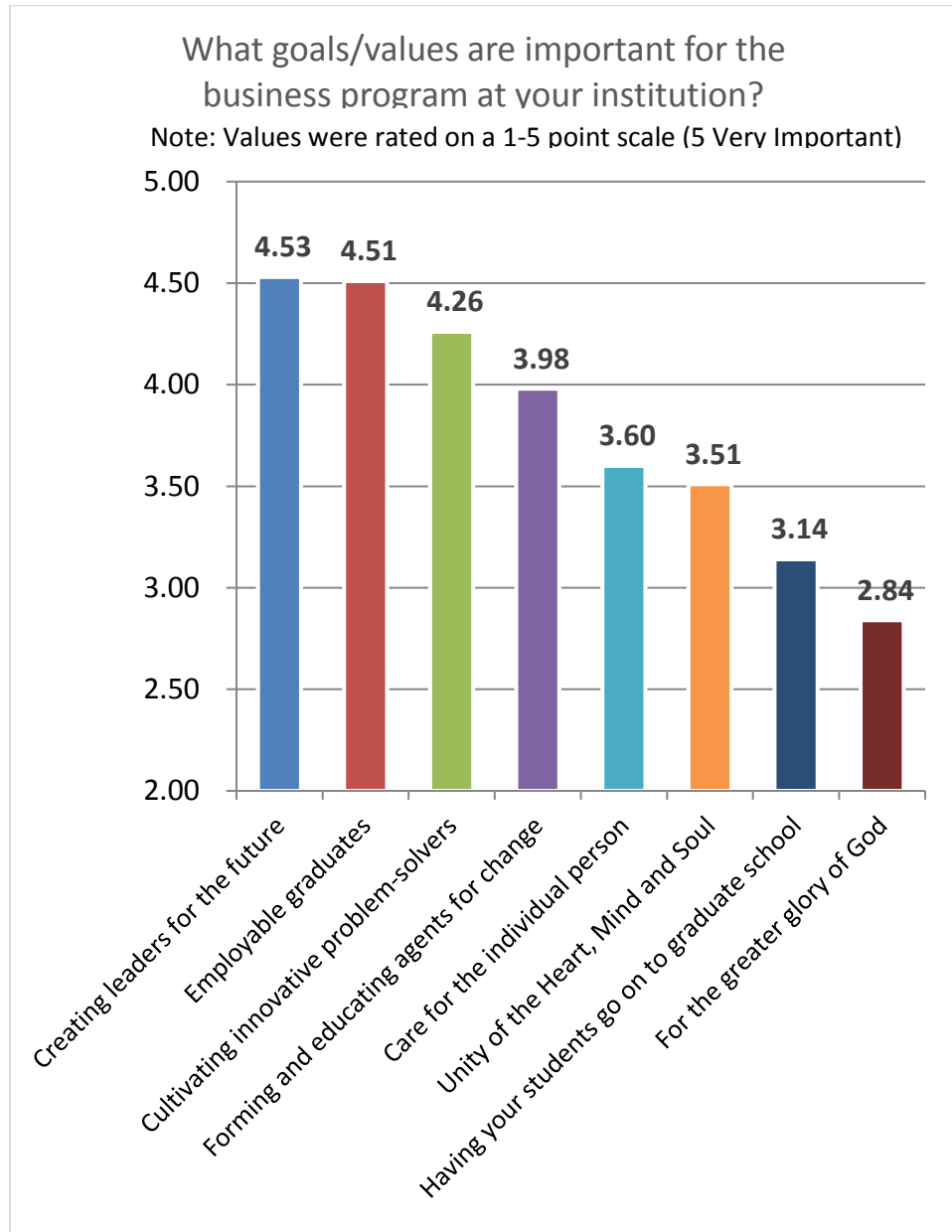
**Question 10:**

How important is it in the business program to emphasize the relationship between business and ethics?

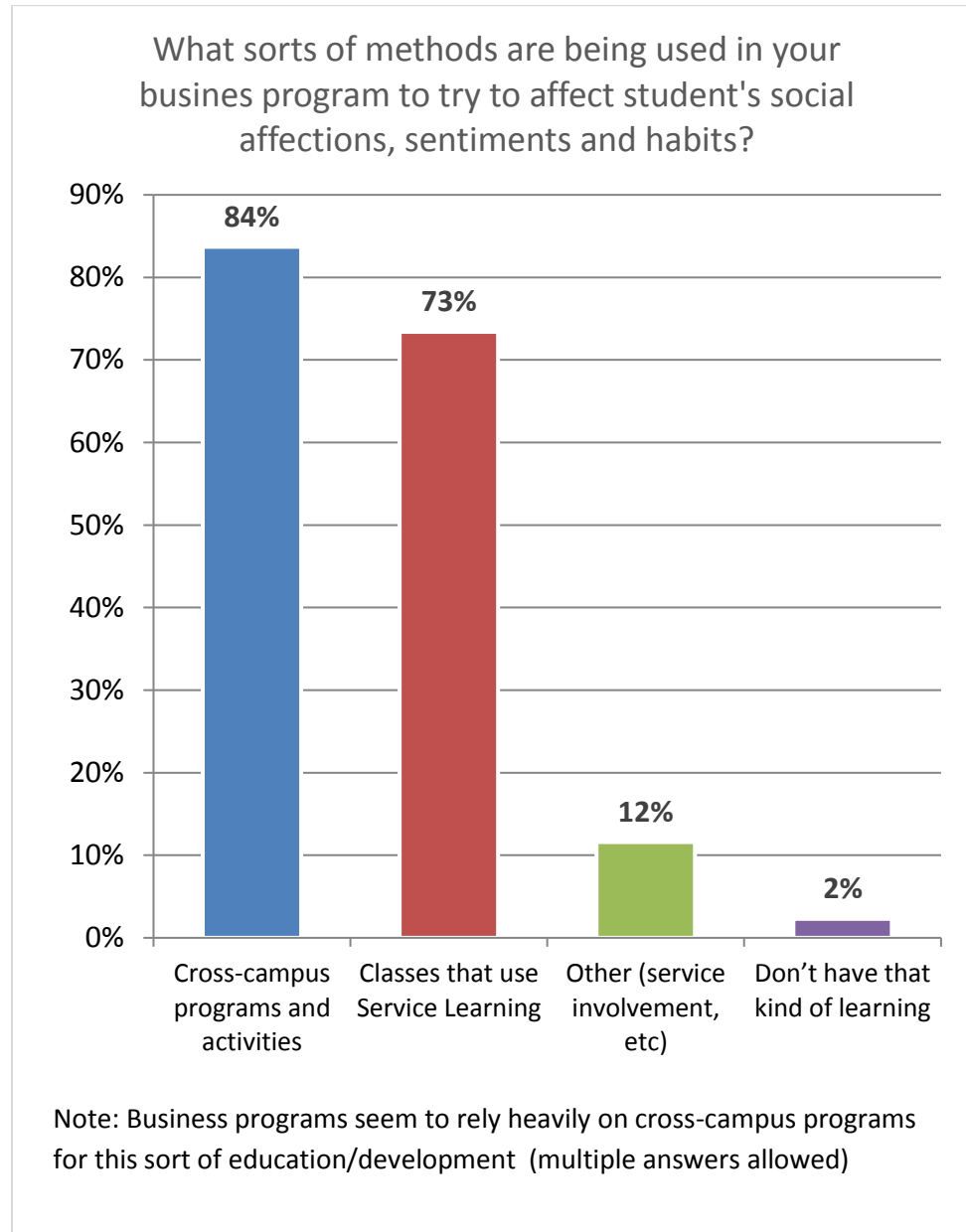


Note: Business/Ethics emphasis was nearly 90% important or very important, while only 9% said unimportant or very unimportant

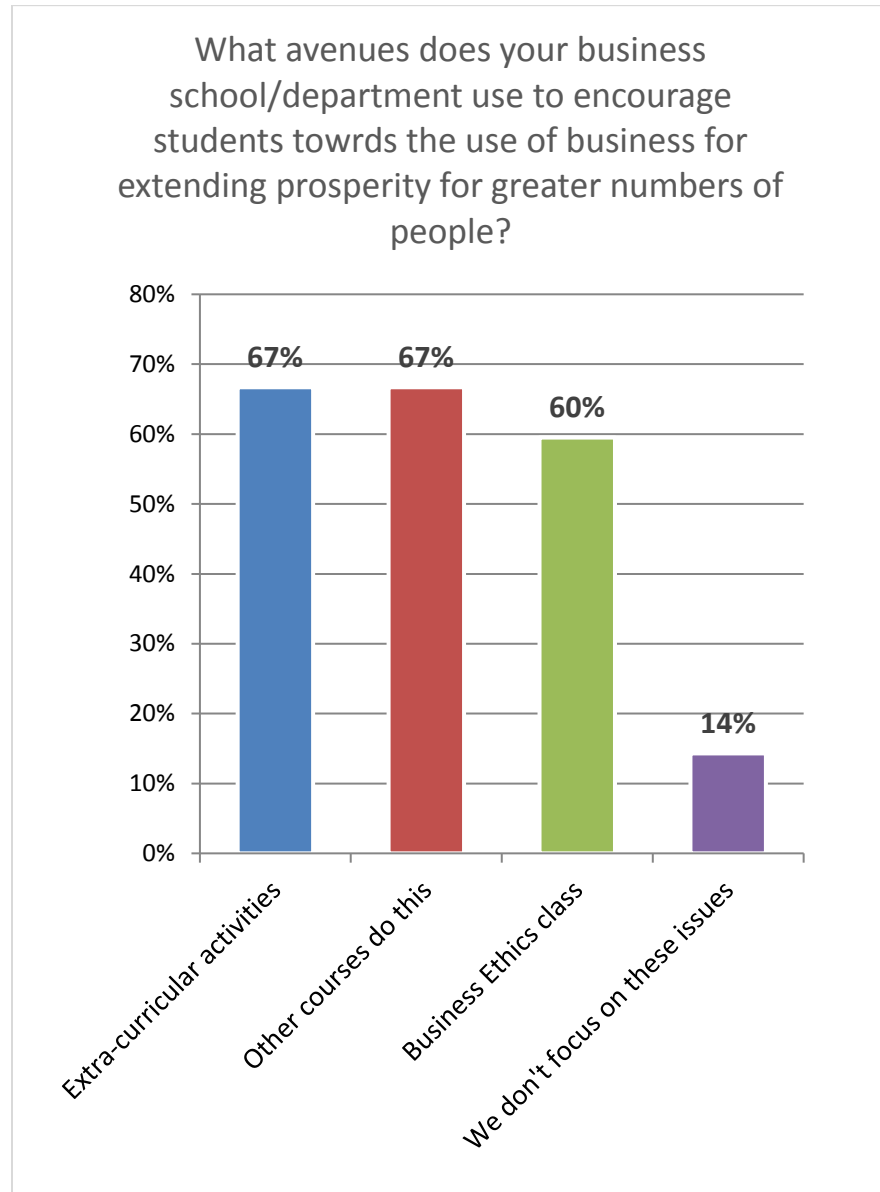
**Question 11:**



**Question 13:**



**Question 15:**



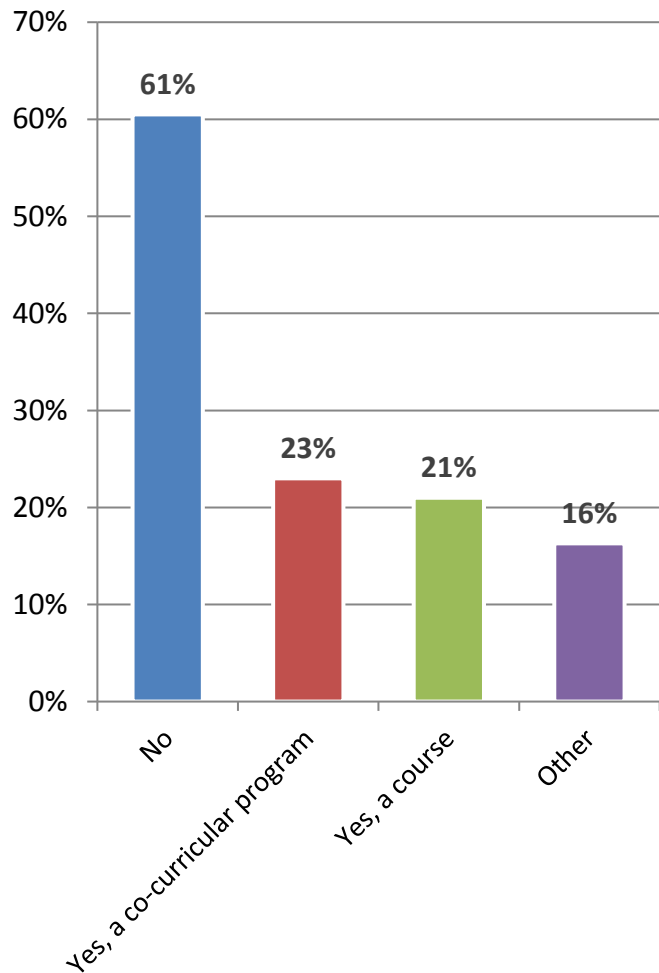
**Follow up: "How do you help students see business as a means to helping provide prosperity?"**

- Curriculum/Programs:
- Entrepreneurship with a focus on solving global problems, Social entrepreneur emphasis, Christian association of student entrepreneurs
- Economics courses that focus on the environment
- Marketing courses that consider sustainability
- Course content that focuses on poverty alleviation
- Reflection process in principles of management class
- Business 200 course that gets students involved in the community
- Theology/Catholic Studies course that address faith and business issues
- Capstone course
- Discussion about CSR and related responsible business leadership issues
- Integrating Dominican values in the curriculum
- Discuss bottom of pyramid in business ethics or other relevant classes.
- Activities:
- Free faculty led student consulting projects to help small nonprofits grow
- Service learning
- Micro lending involvement via summer trip/course
- Student activism, trips, and special projects
- Volunteer and service projects
- Para-Groups
- Vibrant NetImpact chapter
- Our emerging leaders academy
- Collegiate DECA and other service projects
- Starting a student chapter of "BUILDON" which engages students in working with inner city youth and building houses in developing countries.
- "Experiential micro-lending course, where students manage a fund to deliver microloans to budding entrepreneurs in developing countries. We currently have 78 borrowers in five countries on 3 continents."
- Extra Programs:
- Through outside lectures
- Through campus ministry programs
- Primarily through four "mission seminar" courses required of all students

Note: A few expressed frustrations about fellow-faculty: "Sadly, for those faculty members trained in traditional economics/finance thinking, the idea of "prosperity for all" is seen to be a by-product of the trickle-down effect, where "wealth creating" manager/entrepreneurs, operating in unregulated markets, will get rich and then yield secondary benefits to society". Another respondent said that "extending prosperity for greater numbers of people" is the basic purpose of business—"Mutual benefit via exchange in efficient manner. Not sure all the faculty understand this".

**Question 16:**

Does your program/school/college of Business have a course or co-curricular program (service society, internship, etc.) on work as a vocation, or Faith and Business?



Note: This seemed to be a deficit for most schools. Examples given were a pre-internship course focusing on characteristics of a business leader, a core course taught in Theology/Catholic Studies, a required course in the Global Business Leadership department, multiple courses, aspects of multiple courses, and “we have Campus Ministry.”

